1: Lowie E-5 (1926) 1939 NT20 Washo NT20

III. RELIGION

Shamanism

Shamans became such through dreams. However, not all dreams were interpreted as a transfer of supernatural power, even though they had a flavor of uncanniness. Thus, a Washo dreaming of a deceased sister or cousin would feel bad and refrain from talking about it, but this was not a call to shamanistic office.* Similarly, Bill once dreamed of many people of a kind unknown to the Washo and wearing no clothes. They were all big men and made fun of Bill, who got scared, thinking they might kill him, and woke up. Sometimes he dreamed of rattlesnakes and bull snakes.

The type of dream that leads to power is illustrated by Dave's report of an experience described by his grandfather in Dave's youth. A Washo might be somewhere in the valley when a west wind is blowing. He hears a sound . . . "iii . . . i." He thinks about it and in the middle of the night the little bit of noise enters his head and talks to him. As yet the prospective shaman tells nobody about his experience. Then he will again get a call in the dead of night from the place where he first heard the whistling. Waking up, he puts on his footgear and runs toward the rock or hill where he heard it. As soon as he gets there, this thing speaks as follows, in a whisper: "Now be a good man, doctor your own people and save them always as long as you live. Go back to where you were sleeping. Wake up before sunrise, drop yourself into the water, bathe. Do this on four mornings. Then begin to doctor some man, but do not charge any fee the first time, see what you can do for him. Treat him for four nights. If you cure him, it means that you are to be a doctor always. The second time you cure somebody, you may accept a buckskin, and thereafter you may ask for anything you wish."

This pictures a benevolent shaman without making it clear whether Dave had a particular person in mind or an ideal character. The medicine man he described would tell the people about his protector: "I do nothing that is wrong, I do what is right; he [my familiar] bids me doctor people and cure every one of them." All who were sick would accordingly go to him, saying, "Let us treat the old doctor well and make him treat us well. He has already cured four or five persons, and perhaps he will do better [!]." They gave him good food, beads, or a buckskin to keep him satisfied.† When he died, all the people for twenty miles around—possibly 400 to 500 of them—assembled and cried aloud. They dug a big hole, put him in, and buried him. If Dave's data on the disposal of ordinary persons' corpses are correct, this suggests differential treatment of shamans (see p. 310).

The nature of the familiar remains obscure. Bill said, "I don't know, I think it must be God who talks to the doctor in his dream." This "God" tells his

* For other dreams about dead persons, see p. 333.

† Another Indian mentioned a nice basket as a possible fee. He said that nowadays (1926) one would-be doctor charged $20 and more, but he did not really know how to cure and was merely cheating his patients.

		Yo	El	Kl	Ka	Yo	Yd	Pa	Mo	At	Sa	Tg	Wa	Kl	Al
NWA 764	2389. Purified by washing	+	-	-	-	-	-	-	-	-	-	-	-	-	-
	2401. Burial	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2402. Body extended	+	+	+	+	+	+	+	+	+	+	+	+	+	-
	2404. Head in any direction	+	+	+	+	+	+	+	+	+	+	+	+	+	-
	2404a. West	-	-	-	-	-	-	+	-	-	+	+	+	-	-
	2406. In rocks	+	+	+	+	+	+	+	+	+	+	+	+	+	-
	2407. Rock covering	+	+	+	+	+	+	+	+	+	+	+	+	+	-
	2408. In earth	+	+	+	+	+	+	+	+	+	+	+	-	-	-
	2410. In mountain	+	+	+	+	-	-	-	-	+	+	+	+	+	-
	2412. Cremation	-	-	-	-	-	-	-	-	+	-	+	-	+	+
	2413. All deceased	-	-	-	-	-	-	-	-	-	-	-	-	-	+
N [NWA 764]	2416. Witches	+	+	+	+	+	+	+	-	+	-	+	-	+	-
	2417. Cremation in house	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	2418. In pyre	-	-	+	-	+	+	+	-	+	-	+	-	+	+
	2419. On pyre	-	-	+	-	+	+	+	-	+	-	+	-	+	+
	2420. House buried afterward	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	2421. Funeral speech by old man	+	+	+	+	+	+	+	+	+	+	+	+	+	+
NWA 765	2422. Relatives cry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2425. Gifts to deceased	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2426. Destruction of property	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2426a. House torn down, moved	+	-	-	-	-	-	-	+	-	-	-	-	-	-
	2426. House burned	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2427. Other property burned	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2428. Other property buried	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2429. Name taken by relatives	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[NWA 766]	2431. Deceased children and adults treated alike	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	Mourning														
NWA 765	2432. Female relatives cry hair	+	+	-	+	+	+	+	+	+	+	+	+	+	+
	2433. Burn hair clippings	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	2433a. Bury hair clippings anywhere	+	-	-	-	-	-	-	-	-	-	-	-	-	-
	2434. Throw away hair clippings	+	-	-	-	+	+	+	-	+	+	+	+	+	+
	2437. Gash legs	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	2438a. Smear faces	+	+	+	+	+	+	+	-	+	+	+	+	-	+
	2439. Abstain from washing	+	+	+	+	+	+	+	+	+	-	-	-	-	+
	2440. Months before remarriage: any number	-	-	-	-	-	-	-	-	-	-	+	+	+	-
	2440a. 12 or more	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2441. Male relatives crop hair	+	+	-	+	+	+	+	+	+	+	+	+	+	+
	2442. Burn hair clippings	+	+	-	-	-	-	-	-	-	-	-	-	-	-
	2443. Throw away hair clippings	-	+	-	+	+	+	+	-	+	+	+	-	+	+
	2444. Abstain from gambling (months): up to 8	-	+	+	+	+	+	+	-	+	+	+	+	+	-
	2444a. 9-12	-	-	-	-	-	+	-	-	+	-	-	-	-	+
	2445. Abstain from washing	-	-	-	-	-	-	+	-	+	-	-	-	-	+
NWA 764	2447. Months before remarriage: any number	-	-	-	+	-	-	-	-	-	+	+	+	-	-
	2447a. 12	-	-	-	-	+	+	+	-	+	+	+	+	+	+
	2447b. 24	+	-	-	-	-	-	-	-	-	-	-	-	-	-
	2448. Mourning terminated by mourner washing	-	-	-	+	-	-	+	+	-	-	-	-	-	+
	2450. Taboo on name of dead	+	-	-	-	+	+	+	-	+	+	+	+	+	+
	2451. Permanent	+	-	-	-	+	+	+	-	+	-	+	+	+	+
	2452. Only in presence of kin	-	-	-	-	-	+	-	-	-	-	-	-	-	-
	2452. Annual Mourning Ceremony	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	RELIGION														
	Shamanism (cure'g'and)														
NWA 756	2469. Male shamans (saxa pohari)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2470. Female shamans (morroi pohari)	+	+	+	+	+	+	+	+	+	+	+	+	+	+